1: Herskovits E-4, 5 (1934) 1337 SV3 Haiti SV3
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853 Breast-feeding begins on the third day, but if the milk does
[789] not come, the mother goes to a woman "specialist" who
[854] knows the herbs which are believed to induce the flow. When the mother is ill or tubercular, the infant is given to a wet-nurse. Once he has begun to nurse, he is fed whenever he cries, and as soon as he can sit up he is given the same food as
846 the mother eats. For the first two or three months after the
262 birth of her child a woman refrains from eating egg-plant, fresh fish — although she may eat salt fish — white beans or any others larger than Congo peas, pork, lard, and all fruit.
●304 The ears of a female child are pierced when she is about a
30 month old for the gold ear-rings which are worn by girls and women of all ages. If the parents cannot afford them at the time, however, thread is placed in the holes until a sum sufficient to provide this important trinket has been accumulated.

856 A child is taught to sit up beginning with the end of the
854 third or fourth month, and by the time he is six or seven months old he can sit quite well; girls are believed to be more precocious than boys in acquiring this skill. When about ten months old, or sooner, an older sister, a little girl, or the father or mother takes the child by the hand and teaches him to walk, later allowing him to hold one end of a stick for sup-
[754] port. A child is never left alone, for fear of the evil eye or of
[789] werewolves, so that a mother does not even cross the threshold of her house without taking her baby with her, while if for some reason she cannot avoid leaving her child while she is in the yard, an empty bottle is placed near its pillow as a pro-
856 tective device. Teething is a matter of importance, since the
855 attitudes of the parents toward a child may be determined by
763 the first teeth to appear. If these are cut in the upper jaw, it is said that the child's mother will survive his father, and when this occurs, the mother takes every precaution to conceal the fact from her husband, so he will not hate the child. Others hold, however, that the appearance of an upper tooth first denotes that either the father or the mother is soon to die.[4]

856 Instruction starts early in the life of a child. Beginning with
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1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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the *loa*. In one instance a man wore a red shirt with black crosses appliquéd on it; dresses of this type worn by women or children are made of cotton cloth, pieced together patchwork-quilt fashion, of either three, seven, seventeen, or twenty-one different colors or patterns, with reds, blues, and white predominating. These garments are worn for a specified time, also named by the *loa*. The term *pénitence* has been taken from Church terminology, and the motivating sanction derives equally from African and Christian concepts;[4] for example, the wearing of the garment is a compliment to the African deities represented by the colors, while the various rules about abstinence during its term of wearing is the European pattern of "penitence."

The elaborate cicatrizations, or raised designs made by scarifying the body, which marked the slaves newly arrived from Africa have quite disappeared, but a few scars can be discerned on the body or arms of a man by a practiced eye. These represent an African carry-over in the form of a *garde* applied by the injection of some magically endowed substance into a cut which thereafter gives what may be thought of as a kind of spiritual inoculation. African fashions of hair-tying have been retained by the women almost unchanged, and, as in Africa, hair-braiding is a highly developed art, so that the styles in which hair can be braided seem innumerable. This is particularly true of dressing the hair of small girls, whose heads are decorated with braids going the length of the skull, or dividing the scalp into small squares, each with its tuft of hair, or by a part in the middle with lines going at right angles from it across the head. These styles of braiding are not named as in other parts of the New World and in Africa, but the tradition of intricate braiding has lost none of its vigor.

The implements of the Haitian are both of European and African derivation. The ubiquitous machete, a saber-like tool employed in all manner of ways, from chopping down trees

3: Leyburn Z-4, 5 (no date) 1966
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789 generally through no wish of their own, have the uncanny ability to cause evil simply by a glance. One look is enough to do the damage. Although theory is a bit vague on this point, it appears that certain irritable spirits use the agency of the human eye to vent their spleen on mortals who are fortunate: good looks and strokes of luck act, consequently, as lodestones to the fateful glance. And where the [175] glance falls ill luck may spread, harming all within reach. In the days [304] of slavery people had such a fear of the evil eye that they did not hesitate to disfigure infants who at birth seemed to be particularly handsome and so likely to attract attention. Nowadays the practice 777 is to avert the glance by making an *arrêt*. This "halt" may be either a 789 special charm worn on the person or else the mark of a half-moon done with a caustic vegetable substance on the cheek. As with Europeans who believe in the evil eye, certain specialists ply a lucrative trade through their reputation for effective charms against the malidoque.

Other charms may be mentioned. There is the *garde* which protects its wearer against evil of any variety—the near relative of the good-luck charm worn by thousands of "civilized" people. There is the *ouanga*, or *wanga*, compounded to achieve a special end, generally an evil one. Faine remarks that ouanga is

[192] A Créole word of African origin [signifying] a philtre or simple of a special kind, compounded by an *houngan* out of such diverse ingredients as a dead chicken, some grains of indigo and maize, amulets, pieces of money, asafoetida, etc., the whole contained in a half-calabash. . . . The Ouanga, placed in the home of an enemy, is designed to bring him bad luck even to the extent of giving him elephantiasis ("gros pied") when he has inadvertently stepped on the ouanga.[27]

The ouanga is the Haitian equivalent of the hoodoo, for through its influence one may (or so he believes) bring illness, misfortune, or death to an enemy. For every ouanga there is a garde, for every evil a cure. The art lies in finding out the nature of the ouanga causing harm, and then knowing exactly what to do to fend it off.

751 Historically the most interesting garde is that called a *drogue*,
789 which is thought to insulate one against wound by weapons or bullets. Reference has already been made to the utter abandon with which the Negroes, both at the time of the insurrection and later in

[27] Jules Faine, *Philologie Créole* (Port-au-Prince, 1937), p. 329.